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John Heald.

For "The Friend."

(Continued from page 386.)

My next journey on a religious account, is recorded in the journal of John H. was commenced on the 15th of 5th 811. He visited on that occasion the meetings of Short Creek Quarterly Meeting, also those of Miami Quarter, in the west-part of Ohio. He has preserved but little of the exercises that attended his mind in the earlier part of the journey, but the recollections are fuller as to his labors in the western meetings; these were largely directed to the stirring up of his brethren to zealous zeal in the performance of Divine worship. At the first meeting he attended, on the Sciota river, 6th mo. 2d, he alluded to desires often raised in the heart, that he might die the death of the righteous. If our desires are allowed to die away, and we pursue our own inclinations, we cannot perform acceptable worship or service; and though we may go on in an easy way, and not be accepted at the last, we are in danger of bringing false hopes to the grave with us.

6th mo. 4th. At Walnut Creek, "I observed that I considered it a blessing to be found ready to hear the gospel preached; that the blessed Master informed John's disciples, that many favors dispensed, that the poor the gospel preached to them, though I do not believe that I or any other mere man can preach the gospel without divine ability. I was favored to clear myself and to press the simplicity of pure and spiritual worship. Many have been humbly impressed, and the blessing was ascribed to the Author of good.

At Short Creek was a heavy, dull meeting, I endured and suffered till near the close, when I stood up and said, Friends and friendly people, think I can give you counsel that may be good, if you will attend to it. I would forewarn you, if you have a like opportunity again, to sit down and retire each one to his or herself, and endeavor to know what it is you ought to do, and continue re-centering down to the witness of truth in yourselves. I have supposed that some have thought the prophets could foretell anything that would, at any time; but remember that

Elijah, who was as highly favored as any of the prophets, yet in his prayer saith: Lord, they have digged down thy altars, and slain thy prophets with the sword, and I only am left alone, and they seek my life to take it away. But he was answered, I have reserved unto myself seven thousand men in Israel, that have not bowed the knee to Baal. The apostles were commanded to wait at Jerusalem until they were endued with power from on high. This they were to do before they were to preach the gospel; nor do I believe that any man now, more than then, can preach the gospel without gospel power. After sitting down, I rose again, and tried to persuade them not to trust in a name or form, without substance."

The next day, he attended the burial of an aged Friend, and after the interment, the company gathered into the meeting-house, and he endeavored to press upon them the necessity of preparing for death. Afterwards, he stood up a second time, and feeling something which, he says, "I styled the hidden works of darkness, I labored hard and close and pressed a repentance, without trying to hide or cover; for any fair pretensions will be no better than a fig-leaf covering; the best way is to come forth naked and bare, and seek for a place of repentance while it may be found, before the time is past when no repentance is to be had. I left the meeting easier than I expected.

At East Fork, under a sense of weakness, I labored to prevail with them to retire into themselves, and labor for their own support, without depending on the labor of others: that an anxious desire for words shuts up the way for Gospel ministry.

6th mo. 11th. Attended a small meeting on Tod's fork. It was divinely favored. I think I have not remembered a meeting in which the sweet, precious overshadowing of heavenly regard was so plenteously diffused, and Truth so fully come into dominion."

In the afternoon of the 12th, he visited a man whose wife had been subject to fits, and had fallen into the fire, and was so burned that she died—leaving several children. The husband had fallen into a low state of mind, his faculties impaired, and his strength wasted, so that he did not move about much. John Heald endeavored to help him out of this pitiable condition, telling him that he believed, if he would stir about according to his ability, and attend to his duties, he would be helped out of his low state, and enabled to sing on the banks of deliverance.

On the 19th, at Waynesville, the meeting was thronged, and "deep exercise attended my mind. At length I said, it has been a matter of admiration to me sometimes to see people assemble together in order to worship, and with the outside appearance of performing worship, and yet go away without doing that which they came to do. They can come and go, and come and return again, and not accomplish that which they came for, and

yet be easy and unconcerned! He, whom they assemble to worship, knows the most secret thought that passes in the heart: He sees how easy, indifferent and insincere they are, and that they satisfy themselves with an appearance without the reality. What will this appearance avail?"

Thus he endeavored to arouse his hearers to be in earnest in the performance of this great duty, and not to be satisfied with mere show without the substance; telling them that the nature of worship is such, that the most deeply experienced Christian in deep humility, may prostrate himself and adore his Creator and Redeemer, and those of less experience according to their respective measures, and so down to the dear youth, all in their several places and stations. After this "encouragement flowed freely to the honest-hearted to carefully attend, humbly wait, and deeply seek for obstructing causes, if not favored with access to the fountain of good."

In the afternoon, "we went a third time to see dear old John Simpson, which will probably be the last time. He was very frail, gave me fatherly advice and encouragement. As nearly as I can recollect, he said there is a very mistaken opinion prevailing in our Society. I mean to make a general remark. It is thought that the plant of renown does not require so much care as it really does, to keep out the weeds and cultivate the soil, and to keep it fenced with a good fence, keeping up every rail, for if one rail or stake be left down, how soon something gets in to destroy it! I am looking to some of you that are younger than I am (I am almost worn out) to plough the fallow ground in our Society deeper than it has ever been."

"20th. Attended Turtle Creek Meeting. It was a very trying time. I felt as if I had no life nor strength, and so heavy that it was hard for me to keep from sleeping, for a considerable time. But I tried as well as I could to find where I had missed the way; I begged for help, and endeavored to keep as near the true waiting place as I could; and thus, after deeply suffering, I felt a little strength afforded. At length I stood up and [after referring to an appointed meeting held at that place in silence some years before], I said I was fully assured that there was something wrong either in them or me; that I had examined myself, and wished them to examine and try if they could not find the cause. You have many such meetings; there is no doubt a cause, and I think it is right to search for it; and if it is found, do use all the strength you have to have it removed, and ask for more strength. Draw as near as you can to the throne of Grace, and there in humble prostration implore aid and assistance to enable you to have the obstructing cause removed."

He then warned his hearers of the danger, if they neglected this spiritual exercise, of becoming worldly-minded and ungrateful. Providence had conferred many blessings upon

them, in supporting them, and giving them possession of a fine country and a good land, and blessing them with increase; and they might be led to forget the Giver, and to say that by their own prudence, care and attention, they had obtained these things; forgetting that it is He who has given power to the mind and capacity to the understanding to procure these blessings, and that therefore He ought to have the praise. Those who were thus ungrateful were in the disposition of Nebuchadnezzar, when he said: This is great Babylon that I have built for the glory of my kingdom. But he was driven from among men and partook of the food of beasts, and his body was wet with dew until seven times passed over him, and until he knew that the Most High ruleth in the kingdoms of men, and giveth them to whomsoever He will. So these ungrateful ones may lose all capacity to worship, and in this state of separation from God, may have to pass through deep suffering before they are brought to know who it is that rules in the kingdom of men, and are prepared to acknowledge His dominion.

"Then," he adds, "I endeavored to encourage the youth to serve and remember their Creator in the days of their youth, while the evil days come not; and seek to know an ability to worship acceptably the Lord of heaven and earth; and not to give place to a delusive and mistaken opinion, that there is more comfort or joy to be experienced in indulging in wrong things than in serving Him, who is the alone source of joy, from whom all the good we can possibly enjoy must come. In doing wrong, we deprive ourselves of the true enjoyment of good, of pleasure and of comfort. I then endeavored to encourage the concerned members, to a careful attention to worship.

I said in my heart, surely this has been a day of battle, and my head has been covered, and I have been enabled to ascribe the praise, the glory and the honor to Him to whom dominion and power belong. He is worthy thereof forevermore. Amen, saith my soul."

(To be continued.)

For "The Friend."

Origin of Man.

(Continued from page 363.)

Societies of *herdsmen* succeeded those of hunters and fishers. Man having domesticated first the dog, then the ox, the horse, the sheep or the Llama, by that means ensured his livelihood for the morrow, and was enabled to turn his attention to other matters besides the quest of food. We therefore see pastoral societies advancing in the way of progress, by the improvement of their dress, their weapons, and their habitations.

But pastoral communities have also need of large tracts of country, for their herds rapidly exhaust the herbage in one region, and they must therefore seek farther for pastures, in order that they may be sure of their food, when that is confined to flesh and milk. Pastoral populations were therefore of necessity nomadic.

In their reciprocal migrations, pastoral tribes frequently came into collision, and disputed by armed force the possession of the soil. War ensued. Since the prisoners taken could be maintained with comparative ease, by the conqueror, on condition of their lending assistance, they were forced to become

slaves, and it is thus that the sad condition of slavery, which was later on to extend in so aggravated a degree as to develop into a social grievance, had its origin.

The third form of society was realized as soon as man turned his attention to agriculture, that is when he began to make plants and herbage, artificially produced, an abundant and certain source of nourishment.

Agriculture affords man certain leisure time, and tends to soften his manners and customs. If war breaks out, its episodes are less cruel in themselves. The captive can, without actually being reduced to slavery, be added to the number of those who labor in the fields, and in return for a consideration contribute to the well-being of the tribe. The serf here takes the place of the slave; a form of society, composed of masters and different degrees of servants, becomes definitely organized.

Agricultural people, being relieved from their occupations of material existence, are enabled to foster their intelligence, which becomes rapidly more abundant. It is thus that civilization first took root in human society.

These, then, are the three stages, which, in all countries, mankind have of necessity passed through before becoming civilized. The progress from one stage to the next, has varied in rapidity in proportion to circumstances, of time and place, and of the country or hemisphere. Nations whom we find at the present day but little advanced in civilization, were, on the other hand, originally superior to other nations we may point to. The Chinese were civilized long before the inhabitants of Europe. They were building superb monuments, were engaged in the cultivation of the mulberry, were rearing silkworms, manufacturing porcelain, &c., at the very time when our ancestors, the Celts and Aryans, clothed in the skins of wild beasts, and tattooed, were living in the woods in the condition of hunters. The Babylonians were occupied with the study of astronomy, and were calculating the orbits of the stars two thousand years before Christ; for the astronomical registers brought by Alexander the Great from Babylon, refer back to celestial observations extending over more than ten centuries. Egyptian civilization dates back to at least four thousand years before Christ, as is proved by the magnificent statue of Cheffrel, which belongs to that period, and which, since it is composed of granite, can only have been cut by the aid of iron and steel tools, in themselves indicators of an advanced form of industry.

The last consideration should make us feel modest. It shows that nations whom we now crush by our intellectual superiority, the Chinese and the Egyptians, perhaps also the old inhabitants of Mexico and Peru, were once far before us in the path of civilization. It is quite clear that manufactures have tended to hasten the progress of civilization. It is well worthy of remark that according as the matter composing the material of these manufacturers has undergone transformation, so the condition of society has progressed. Two mineral substances were the objects of primitive manufacturers, stone and metal. Civilization was rough hewn by instruments made of stone, and has been finished by those composed of metal. Modern naturalists and archaeologists are therefore perfectly right in dividing the history of primitive man into two ages; the stone age, and the metal age.

In "Primitive Man," Louis Figuier followed

step by step the course and oscillations of primitive manufactures of different periods. We have first seen that man being without any other instrument of attack or defence save his nails and teeth, or a stick, made tools of stones, and formed them into arms. We then saw that he made himself master of fire, of which he alone understood the use. We then saw him, with the fire, supply the heat which in cold climates the sun denied, create during the night artificial light, and add to the insufficiency of form of diet, not to speak of the numerous advantages which his industry enabled to gain by the application of heat.

As man progressed, the instrument formerly of stone trimmed to shape no longer sufficed him: he polished it, and even commenced to adorn it with drawings and bolts. Thus the arts found their origin.

Metals succeeded stone, and by their complete revolution was effected in human societies. The tool composed of bronze enabled work to be done, which was out of the question when the agent was stone. Iron on iron made its appearance, and from that time industry progressed with giant steps.

To summarise what we have said, if in his bodily formation, is an animal, in the exalted range of his intellect, he is a noble lord. Although we show that in him phenomena present themselves similar to those which we encounter in vegetables and plants, yet we see him, by his superior faculties, extend afar his empire, and reign supreme over all that is around him, the miner as well as the organized world. The faculties which properly belong to human intelligence, and distinguish man from the brute, namely the abstractive faculties, make him the privileged being of creation, and justify his pride, for, besides the physical power with which he is able to exert on matter, he alone has the notion of duty, and the knowledge of the existence of a God.

For "The Friend."

Esther Collins and Ann Edwards.

(Concluded from page 362.)

Frequent allusions to the unsatisfactory state of society are made in the letters of Esther Hunt to her friends in New Jersey, and earnest were her desires for that which is profitable to direct, that she might go in and out wisely before her family and people.

Under date of 2d mo. 1794, she writes as follows: "Oh my dear brother,—My tongue or pen cannot express in an intelligent manner, our situation as it appears to me in religious sense, but think it may truly be the ways of Zion do mourn because so few come to her solemn feasts; so few that are fully given up to be what the Lord would have us to be; there is something spared kept alive that ought to be slain, that once has not kept pace with knowledge. There has been a little movement manifesting some who neglect the attendance at meetings, but the labor appears too great for the laborers, many that ought to be united not having kept themselves unspotted from the world, thus their service is laid waste."

Again, 2d mo. 4th, 1796, she writes: "The letter was a cordial to my mind, and the so to find, there was a prospect of a success among the beloved youth, in standing for the cause of the blessed truth; the account

of the Yearly Meeting was comforting, particular that of your being brought to the wine of the Kingdom. Oh! a favor; may we, that are so far separated from you, labor more earnestly to be worthy to be fellow-partakers thereof, may I not say that the wormwood gall have been the portion of some of us? It is too much for me to particularize amongst us, let me only say, the church is much disordered, and it reaches to the lowest member; some choice have been removed by death, and their places not yet filled; large numbers from different parts gathering to this land, under our settling far and near, that I think there was greater need of lights, or salt, good examples and standard-bearers, than in this at this day. Dear brother, I wish not to discourage thee, or any other that may be anything towards us: it is needful for us to be sensible of our wants, before we are going to apply to a physician, or to receive medicine when offered us. May I be had in remembrance in times of favor, for I feel myself almost overwhelmed, and fear that I shall not be able to fulfil the many duties I am trusted with." A few months later she writes: "As to outward affairs there is abundant cause of humble thankfulness that we are blessed with so many blessings—having a great number of the needful things for the outward support of these bodies, which is not the case in many, up and down in these parts. I often think of the journeys of the children of Israel, how many times they erred, by their own transgression prolonged wilderness journey—even so it is now with us. Oh that our eyes may be rightly directed to see the dangers that surround us, that strength may be afforded to flee to the strong tower, where the righteous run for safety." In, under date of 7th mo. 19th, 1796, she writes: "It is indeed a great satisfaction to have letters from you, my endeared friends and relations; situated as I am in a remote land, separated from almost all former friends and connections, it has been tendering my heart and affecting, to feel the nearness of friends, and when I have considered the gracious dealings and tender mercies of the Almighty towards us, poor finite creatures, the language often revives, 'What shall I render to the Lord for all his benefits.' In the fifth month we were visited by Isaiah Weston, from Baltimore, he being under appointment by that Yearly Meeting, on account of the request that had gone up to it for a Quarterly Meeting to be held on this side of the mountains. He attended all the meetings here, and those of several other churches; and was favored to labor faithfully in an extraordinary manner, to the tendering and refreshing of Friends. He appeared bright and discerning that we were not in a pre-situation for that trust, and labored to convince Friends of the necessity there was for more elders, which had before been under consideration, therefore several, both men and women, were appointed—I among the rest—has been no light thing. It may truly be said the harvest is great, and the faithful laborers too few. Oh may ardent prayers be sent to the Lord of the harvest, that he will qualify more laborers that may effectually labor in his field."

John Hunt being subject at times to seasons of great depression, and at others to corresponding elevation of feeling, his sister-in-law thus counsels him on the subject: "Dear brother, I believe it would be advantageous for thee to be on thy guard against that spirit which is casting thee at times unprofitably down, and at other times raising thee almost off thy feet; be earnest, that thou mayest be a good example to believers; in all things remembering, good soldiers must know how to endure hardness, and especially those of the fore rank, lest they discourage the weak and feeble-minded."

In reference to his prospect of paying a religious visit to that country in 1804, she says, "If it be the good Master's will that thou should come, be not discouraged at mountains and difficulties, for He is able to make way through them, and it will be joyous to many of thy friends and relations to see thee here, who retain a remembrance of thy former savory visit, as well as thy epistle. I much desire thy preservation and right direction, that by faithful obedience thou may both witness and manifest the truth of those expressions, 'of the just man's path being a shining light, shining more and more unto the perfect day.'"

Although it was her lot to be much from home in the service of the church, Esther Hunt maintained a steady control over her household, ruling with firmness, using but few words, and those to the point, decisive and seldom controverted. Great was her solicitude for the preservation of her children from the neighboring follies and vices: it was her practice when they were young, to examine them after they retired to bed, and if any thing had been amiss during the day, it was then that reprimand or caution was given. Such care is always rewarded: her children could rise up and call her blessed. "My children," she writes on one occasion, "have grown out of my arms, but not beyond a painful concern for them, believing there is much due to them of right education, wherein I feel deficient." When her eldest son, in company with another young man, was about to visit his native land, she says of the latter, "He has made his home with me since being in this country, and I know not but that he has been orderly in life and conversation; but I think there is need of his, as well as other youth being more willing to bear the yoke in their youth, that they may know how to deny themselves of the youthful vanities which by nature they are prone to, that there may be a growth in true religion as they grow in years, and thus come into possession of that which we are making profession of." On the 4th of 7th mo. 1802, she met with a close trial in the death of her second son, after a short illness, in the 21st year of his age. He was a young man of great promise, much beloved by his family and friends.

Having remained a widow fifteen years, in 1807 Esther Hunt was united in marriage with John Collins, a member and elder of Chester Monthly Meeting, New Jersey, and removed to reside with him there. Here she was again appointed an elder, and was as a tender nursing mother in the church, taking the sincere, feeble ones by the hand, and visiting those under affliction of body or mind; in which service her husband kindly united. Here, also, a close union was formed with her friend Ann Edwards, who had been recently

received into membership by that meeting, and came forward in the work of the ministry under much discouragement. Esther Collins was prepared to understand her case, and administer suitable counsel and encouragement. John Collins deceased in 1817. While accompanying Hinchman Haines on a religious visit to some meetings in Pennsylvania, he was taken ill of paralysis, in Abington Quarterly Meeting, and was carried to a Friend's house, where he received medical aid and kind attention. After a few days he was removed home, and departed this life on the 23d of 2d mo. 1817. After the funeral a solemn meeting was held, in which Sarah Cresson was largely exercised in the ministry to the comfort of many. Ann Edwards became an acceptable minister, and was acknowledged as such in the year 1808. It is to be regretted that no record has been preserved of her religious exercises, either before or after joining the Society of Friends. She was concerned to occupy the gift bestowed upon her with diligence and fidelity, and was frequently engaged, with the unity of her Monthly Meeting, in visiting the churches in various parts of the country, as well as in services in and around the neighborhood, where little regard for religion had been manifested. In all these engagements she had the cordial sympathy and support of her friend Esther Collins, who frequently accompanied her. It was to visit their afflicted friend, Hannah Yarnall, widow of Peter Yarnall, and attend a few meetings in Pennsylvania, that they left home on the fifth of 2d month, 1820, accompanied by Nancy Stokes and Henry Warrington, when the awful event occurred which so suddenly terminated their earthly existence.

Nancy Stokes gives the following account of this mournful occurrence, in a letter addressed to her daughter:

"One day last week, our dear friend Henry Warrington, who is ever seeking an opportunity to oblige, gave Esther Collins, Nancy Edwards and myself, an invitation to go with him to see our afflicted friends and children at Byberry, [Philadelphia County, Penn'a.] We cheerfully accepted it, and Seventh-day afternoon was the time concluded on: We [Esther Collins, Ann Edwards, Nancy Stokes and Henry Warrington] met at Benjamin Warrington's at 3 o'clock. Esther was handed into the carriage, and thy mother second; when taking my seat it occurred to me that I could bear the exposure better than my dear Nancy, [Ann Collins,] and I immediately offered her my seat, and proposed sitting forward, which she accepted. We reached the river at, or near four o'clock; when on the margin, Henry halted and observed, 'Friends, if there is one uneasy feeling amongst you, speak and I will not proceed,' but no objection being made, we went forward, carefully keeping the road where many had passed, and as many as ten horses, with carriages of various kinds the same day; the river looked firm as a rock. We passed on in safety until more than half way over, when, (awful to relate,) without the least previous warning, the horses' feet began to sink. Henry exclaimed, 'Dreadful indeed!' and sprang out, and I followed instantly. He reached the firm ice, but that I fell on, gave way, and I sank into the water. Language is inadequate to portray our feelings at this moment, but this I can attest with confidence, that it was nothing short of the interposition of an Almighty arm that rescued

thy mother from death. I called upon God and he heard me, and gave me a strength far superior to my own. I used every effort to keep my head above water, until Henry could reach me the whip, which I grasped, he then gave me his other hand, or rather, held my hand, and in this perilous situation sustained me till assistance arrived, which it is believed was thirteen minutes at least. I was drawn from the water, but oh! my dear children, imagine our feelings; our friends were gone. We remained in a kneeling posture, as if rivetted to the spot; and you can have no doubt that our hearts ascended with gratitude to that power which had been so mercifully extended for our deliverance. After this I have little or no recollection of what passed, till I was conveyed to the house—suppose I fainted. I was laid in a warm bed, and received every kind attention, and after a few hours was able to be conveyed to dear cousin Henry's where we spent a sleepless night. In the morning I returned to my beloved family; who received me with tears of gratitude, and I am thankful in believing their little hearts were sensibly touched with the 'Day-spring from on high,' and they were ready to acknowledge the goodness of the Lord. I am happy to say that Henry has become more calm, and I sincerely hope he may be favored to view this dispensation as he ought, and quietly submit to the will of Him, 'Who seeth not as man,' and whose 'ways are inscrutable.' As respects our dear departed friends, I have been renewedly convinced there is no cause of mourning. Of the one it may truly be said, 'She was a mother in Israel—a more dignified character I never knew. The other a faithful laborer in the vineyard of her God, early called to His service and early taken to receive the blessed reward. They were lovely and pleasant in their lives, and in their death they were not divided.'"

Artificial Coal.—On some of the French railroads, pressed coal, made from waste coal dust, is exclusively the fuel used, and at first possessed a considerably greater economical advantage than subsequently; the net cost of the article, including the motive power, the wear and tear of the machinery, and for labor, having been as low as forty cents per ton, in some of the districts of France and Belgium, and, even in the most important manufacturing centres, the average net cost per ton has been as low as thirty cents. The increase in value, however, soon reached to four dollars per ton at the mill; and the fine dirt-coal, which once was merely worthless, thus paid a profit of nearly three dollars per ton. But even this increase has been largely advanced upon, because the advantages of this kind of fuel have become more widely known and the demand consequently greater, and because the modes of manufacture and the qualities of the article have been greatly improved.

When making contracts for this fuel, the railroad companies have been accustomed to allow six per cent. of ash, tolerating a difference of one-half of one per cent., more or less, than the standard allowance, with a corresponding difference in price. But when the amount of ash exceeds eight per cent., the coal is considered unfit. It is estimated that a cargo of this artificial or pressed coal will represent almost mathematically a solid mass of coal, and that the coal-bunkers of a ship will therefore contain fifty per cent. more of

this material than of ordinary loose coal in lumps.

TO MY GREAT REDEEMER.

Original.

Dear Redeemer, keep me ever
In thy presence, near Thy side;
Naught my soul from Thee can sever,
In thy ways will I abide.
Thou the life art of my living;
And all strength and power of mine,
I am still from Thee deriving
As the vine branch from the vine.

Could my state on earth be better
Than beneath Thy watchful care,
To whom I am daily debtor
For all blessings that I share;
Could my happiness be surer
Than in resting near my Lord:
Could the future be securer
Than He's made it by His word.

Is there any earthly master
Who, like Jesus, could or would
Rescue me from death's disaster
With His own most precious blood:
Should I not be His possession
When He gave His life for me,
His, by my own glad confession,
Now and through eternity.

Yes, Redeemer, I will love Thee
In my gladness, in my grief;
From Thy service naught shall move me:
I will serve Thee all my life—
Ever to Thy voice replying,
Ready when death comes to me.
For the soul may welcome dying
Whose humble trust is fixed on Thee.

Lord, be near my soul to strengthen,
As my day on earth goes on,
Till the evening shadows lengthen
And the night is coming down;
Then Thy gracious hand extending
In the fullness of Thy love
Whisper, "Child, this life is ending,
Come and rest with me above."

KINDNESS.

Selected.

Be kind to each other!
The night's coming on,
When friend and when brother
Perchance may be gone!
Then, 'midst our dejection
How sweet to have earn'd
The blest recollection
Of kindness—returned!

When day has departed.
And memory keeps
Her watch, broken-hearted,
Where all she loved sleeps!
Let falsehood assail not,
Nor envy disprove—
Let trifles prevail not
Against those you love.

Nor change with to-morrow,
Should fortune take wing,
But the deeper the sorrow
The closer still cling.
Oh! be kind to each other,
The night's coming on,
When friend and when brother
Perchance may be gone.

The British Life-boat Service.—The report of the British Life-boat Service for the past year, shows an excellent record of work for the 233 boats now employed on the coast of the United Kingdom. They have saved the lives of five hundred and sixty-nine persons, nearly the whole of them under circumstances of peril that would have precluded any ordinary boat from proceeding to their aid. It should be mentioned, in addition, that no fewer than twenty-five ships were saved; and in other cases the boats were repeatedly signalled off by distressed vessels, and afterwards con-

tributed largely to their preservation by encouraging the crews to remain by their posts, and occasionally by taking them ashore again when the storm had lulled. It appears from the tabulated records of the institution that the number of lives saved during forty-nine years from its establishment in 1824 to the end of the year 1872, either its life-boats or by special exertions for which it had granted rewards, is 21,485.

For "The Friend"

Revision of the Bible.

Most readers of "The Friend" are probably aware that at the present time a company of learned men, skilled in the ancient languages, are actively engaged upon the work of revising the authorized version of the English Bible. All will agree that this is a work of great responsibility and magnitude. It is perhaps well to think it unnecessary, and may entirely disapprove of it. The object of the present article is to set before our readers in a concise manner, some of the leading subjects the revisors have in view, and the dispel if possible, any doubts or objections which may have arisen in the minds of our readers as to the need and desirableness of the undertaking.

It is of the utmost importance that the revisors should bring to their work a true and sincere desire to be guided by the same Spirit that gave forth the Scriptures, and a freedom from all sectarian feeling, which would enable them to make the proposed revision correspond as nearly as possible to the exact meaning of the original text. At present indications it is believed this will be the case.

It will aid the timid much to overcome their fears, to bear in mind that our present authorized version is not in the self-same language and words in which it was originally written by the inspired penmen of old, but wrote as they were guided by the Holy Spirit; but that it is nothing more than a translation made in the time of King James I. by the learned men of that day, and that our translators of to-day are really better acquainted with the ancient Hebrew, Greek, and Latin than their predecessors were, and therefore are more competent for the work. At the present time, strange as it may appear, we have access to much older copies of the original tongue, than King James' translators had. The oldest copy they had was the Greek of Erasmus, and dated no further than 1516; whilst we may now translate directly from a copy—the *Sinaitic Codex*—which is probably one of the fifty or more which the Emperor Constantine directed to be made in the year 331. And certainly the nearer we approach the time in which the apostles and evangelists wrote, the more accurate should be the text. "Our present English version was based upon the Bishop's Bible of 1568, and that upon Cranmer's Bible of 1539, which was a new edition of Matthew's Bible of 1537, partly from Coverdale's Bible but chiefly from Tyndale; in other words, the present authorized translation is mainly of Tyndale made from the original Hebrew and Greek." Wm. Tyndale's was the first printed translation, and appeared in 1525. A second in 1534, in which he was assisted by Coverdale. Tyndale suffered martyrdom in 1536, possibly in consequence of the ac-

he had taken in the diffusion of the Bibles. Previous to the printed Greek version of Erasmus, in 1516, all the Scriptures were written manuscripts, and any diffusion of them was made by copying and selling alone, thus giving rise to many errors and alterations by the carelessness of scribes employed. Hence we may see the matter of about 1185 years which we are now able to gain in the age of our text, is a matter of no small importance, and were it the only reason for a fresh translation, would be sufficient of itself. It is very remarkable, however, that notwithstanding all the sources from which the Bible has been necessarily subjected by the frailties of man, its version, that those which have crept in are generally trivial in character—not often affecting the meaning of important texts. To correct these errors, and those of the translators, together with the substitution of modern words for some that have become obsolete, is, I believe, about the amount of the revisions have in prospect. There are to be among them a general desire of attention to retain the idiom, grammar and vocabulary of the authorized version, so that it is consistent with faithfulness to the original and Hebrew Scriptures, and with justice to the present condition of the English language. They “contemplate no new version, but simply a scholarly and conscientious revision in the spirit, and so far as possible, in the very language of the old. The object is to make a good translation still better, more accurate and self-consistent. The need and desirableness of a new revision are now generally admitted, at least by those who are best acquainted with the Bible in its original languages. The most ardent admirers of King James’ version do not claim for it perfection or infallibility. It has a very considerable number of errors, defects and obscurities. It is the best translation which could be made at the beginning of the seventeenth century, but it can be greatly improved with the enlarged facilities of the present age.”

There are eight particular points in which the revision is designed to make improvements. P. 1. From whose “Introduction to the Revision of the English Bible” I have just quoted, and classifies and explains them as follows:

1st. *The Text.* To restore from the best accessible resources now made accessible, an older and purer text in the place of the comparatively late and corrupt *textus receptus*. In other words, to substitute in the New Testament, an *ante-Nicene* for a mediæval text.

2nd. *Errors.* To correct acknowledged errors, whether of typography or English grammar, or translation.

3rd. *Inaccuracies.* To rectify inexact or incorrect renderings, which obscure, or weaken, or modify the sense intended by the sacred text.

4th. *Inconsistencies.* To introduce consistency and uniformity in the translation of words and phrases.

5th. *Archaisms.* To remove obsolete archaisms, and to substitute intelligible words and phrases.

6th. *Proper Names.* To introduce uniformity in the spelling of proper names of persons and places, retaining as a rule, the old forms for Hebrew names, the Greek forms for Greek, except where a foreign name has been thoroughly naturalized and unaltered in the English usage. * * *

“7th. *Accessories.* To revise the orthography, the punctuation, the use of capitals (as in Spirit, Father, Son, Redeemer, Scriptures, &c.) the words in italics, the marginal references, the chronology (of Usher), and the headings, chapters, and columns, all in conformity with the style of translation, the most approved standard, and present scholarship and usage.

“8th. *Arrangement.* Finally to combine with the received division into chapters and verses an arrangement of the prose in paragraphs, and a metrical arrangement of poetry according to the laws of Hebrew parallelism.”

In referring to the manner in which the revisors are conducting their work, the same author says, “Every question of textual criticism receives careful attention, and every word and its best rendering are minutely discussed. The revisors come thoroughly prepared to each session, the several parts of the task, as readings, marginal references, being assigned to sub-committees. In this way they finish on an average about forty verses a day. Such an amount of work bestowed upon the Book of books cannot be in vain. It may take seven or ten years till the revision is finished, but it will be all the better for it. There is no need of haste in so important and responsible an undertaking. The revisors have the power in their hands; they can supply their vacancies, add to their number, and prolong their labors as the case may require. Their services are gratuitous. The two Universities, in consideration of the copyright of the revised edition, have undertaken to pay the cost of printing and other expenses. But until the whole is completed, no parts will be published except for the strictly private use of the revisors. This is no doubt a wise course, and will prevent much premature and unnecessary criticism.”

The proposition for a revision originated in England. In the early part of the year 1856 the first effort appears to have been made in that direction. Towards the middle of the year it was proposed in the House of Commons to petition the Crown to issue a royal commission for that purpose. The motion however was opposed, and subsequently withdrawn. The subject continued to attract the attention of the leading periodicals of the day, and the next year reappeared in the House of Commons, was again opposed, and finally fell through in that quarter.

In the year 1870 another effort was made, this time by the Convocation of Canterbury, which resulted in the appointment of a committee to take the necessary measures for carrying out the proposition. They were empowered “to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong.” With a very few exceptions, the different religious denominations in England responded to the invitation, and one of the English revisors visited the United States for the express purpose of inviting the co-operation of their American brethren, and at the present time about thirty of our ablest linguists, taken from nearly all the prominent religious denominations in this country have joined with their trans-atlantic cousins in the arduous and responsible undertaking, and have thereby given rise to the belief that no national prejudice will mar the work, and that nothing sectarian will be permitted to tincture or color the revision now in progress.

The very best talent that can be obtained has thus been brought into requisition, and every available means has been taken to render the proposed revised edition as accurate as possible. It is said that a remarkable degree of christian forbearance and harmony characterize the labors of the revisors, and we cannot but entertain the hope that the result will be of such a character as will soon become universally adopted wherever the English language is in use. A.

A Terrible Boat Ride.

A Colorado paper relates the circumstances of a remarkable descent of Clear Creek, a rapid torrent which has its outlet into the Platte, after a long course nearly parallel with the Denver Railroad.

Clear Creek is a miniature river that runs through the cañon of the same name. It descends upon a down grade of four hundred feet per mile, with here and there a fall over a rocky precipice fifteen or twenty feet in height. Large boulders, forty and fifty feet in diameter, and weighing thousands of tons, impede its dashing progress every two or three hundred yards, while its curves are so sharp and so frequent that the stream can nowhere be seen for a distance of a thousand feet. Granite cliffs two and three miles high project over it on either side, and give a frightful, romantic and dangerous appearance to the rushing torrent beneath.

Just below Black Hawk, on the side of the stream, a small reservoir has been constructed in which is kept an ordinary skiff. Last Sunday two little sons of Martin F. Walker, aged respectively ten and twelve years, got into the boat, and were splashing the water with a stick, when the fastenings gave way and the boat went drifting towards the rapidly running current. The little boys soon discovered their danger, but were powerless to avert it; so they clutched hold of the sides of the boat, and with pallid countenances awaited their doom. Soon the boat was caught by the current and began descending at a fearful rate; over Black Hawk rapids they went like an arrow, clearing a distance of sixty feet at a single dash. Lighting again on the torrent surface the boat seemed to have gained a new impetus, and shot by the boulders and around the rocky points.

At a distance of about six miles below the starting point, conductor Gibbons, who was standing on the rear platform of the down C. C. train, saw the boat coming, and immediately stopped the train. All hands repaired to the water's edge, and did everything in their power to arrest the flying boat, but past them she went, and was out of sight in a moment. The conductor then ordered the engineer to put on a full head of steam and follow as rapidly as possible, which he did, constantly sounding the alarm of danger. He did not get another glimpse of the boat, but the alarm brought the employees at Beaver Creek Station to the lookout, and quickly making a slip noose they sought to throw it over the bow of the boat as she came under the bridge. This they succeeded in doing, but were utterly unable to hold the boat and prevent it from going over Beaver Creek falls, a descent of about thirty feet.

From this place no one saw the boat or the boys until it reached a point about one hundred miles below Denver. On reaching the Platte, which does not run very rapidly, the

boat lodged in a drift, where it was discovered by a farmer named Walch, living near. He took the boys from the boat, which was nearly full of water, and the following evening they were restored to their overjoyed parents, after having made one of the most perilous and rapid journeys ever accomplished. The distance of about 140 miles is supposed to have been made in something over two hours, but how it was ever done, or how the boat escaped being dashed to pieces upon the rocky cliffs and huge boulders which everywhere intercept the course of Clear Creek, is nothing short of a providential miracle.

For "The Friend."

A Word to the Wise.

"Who then is a faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season."

These words came to mind on reading over the names of the "Committee on Collections," "Freedman's Friend," for 5th mo., just received.

Glancing over the meetings and homes of so many endeared by long associations, the hope prevailed that the *gifts, services and substance* enjoyed by them may be faithfully administered, and that others may be stirred up to greater diligence in the use of their "Lord's money" as His, for His honor, and in answer to the calls of suffering humanity. In the injunction "Seek ye first the kingdom of Heaven and its righteousness," we have also indicated the stewardship of the things added; for the need, the only need, we have of "all these" additions is to manage and use them as *stewards*. This is the true use of riches which our Heavenly Father has seen fit to entrust us with, as *our needs* to be his almoners—his stewards to minister to the claims of our fellow creatures. How animating is this opportunity! and how readily is solved the query, how is it that this person has so much of this world's goods? just because God hath need of him and his; and he "has need of these things" to work out his plot in the vineyard of the great Husbandman. What harmony, and what accountability! Oh that each one entrusted with the more or the less, would ask, how much owe I? What lack I yet? These queries have a deeper and a spiritual search, but they don't stop there. My heart is moved at the thought of *homeless* one in this dense city, and of the struggling souls in our Southern States. The waste of some tables would half feed some families, the superfluities of some would do more.

The opportunity for helping the Freedmen up to proper manhood is not dying out—rather coming up in clearness. Were the Friends who are appointed on the Committee to feel and to say, and induce others to feel and say, and then all *do* this, viz: double their contributions next year, it is almost certain that more than double the good would be done.

Y. WARNER.

London, 6th mo. 12th, 1873.

Parental Folly.—A young woman of eighteen in the city of New York was brought up by her parents in all the gaiety of youth; by them encouraged to ornament her person and engage in every vain amusement. When she was taken ill, three physicians were sent for immediately, who pronounced her to be near

her dying hour. No sooner was their opinion made known, than she requested as a favor, that all her gay companions might be collected with haste. They were soon around her bed, when she told them she was going to die, described the awful manner in which they had spent their precious time, and exhorted them all to repentance before it was too late, in a very affecting manner. She then turned to her father and mother, addressed to them in the presence of her acquaintance, these heart-rending words: You have been the unhappy instruments of my being; you fostered me in pride and led me in paths of sin; you never once warned me of my danger, and now it is too late; in a few hours you will have to cover me with earth, but remember while you are casting earth upon my body, my soul will be in hell, and yourselves the cause of my misery. She soon after expired.—*Episcopal Recorder.*

Selected.

Unto you who once knew the Truth, the Light, to your Justification: but being turned from it into the unclean World, it is now your condemnation:

That all in whom there yet remains any tenderness, or breathings towards the Lord and his truth, and whom the enemy of their souls' peace may be tempting to forsake the truth, for the enjoyment of that which will perish in a moment, may take warning lest they also be given up to hardness of heart.

Did you once know the truth, to convince you of the evil customs, fashions, and vain traditions, together with all the dead worships and forms which are in the world, and are you now like the dog turned to the vomit, and the sow that was washed, to the wallowing in the mire.

Oh! how doth my soul mourn and lament for you in secret, at the consideration of your state; who were once convinced by the light of the Lord Jesus, of the evil that is in those things, and knew his power to redeem you therefrom, in some measure. And as you yielded obedience to that which manifested the evil and departed from it, how did your peace increase? so that you were brought near unto the Lord in spirit, and worshipped him in truth and righteousness, by which you felt acceptance with him, and he was well pleased. And are you now departed from this, and gone back again into Egypt's darkness, amongst the flesh-pots, which causeth you to have an ill savor?

Consider your ways, and look back from whence you are fallen; and return unto that which justified you, but now condemns you, or else you must perish eternally. Wherein stands your joy, peace and comfort? or in what can you content yourselves? Doth it stand in the enjoyment of the deceitfulness of riches, or in that which will perish in a moment? "Thou fool, this night thy soul shall be required of thee," and then whose shall all these things be, for which thou hast forsaken my precious truth, saith the Lord; which of my everlasting love I made manifest unto thee for the salvation of thy soul. "For as I live," saith the Lord, "I will not the death of a sinner—Oh foolish and unwise people, who hath bewitched you, that you should forsake the truth," which forever will be your condemnation, except you repent. Repent then, consider your ways, and be wise, who are not wholly given up to hardness of heart, and

past-feeling that which is good: Repent, return unto the Lord God with all your heart, and be ye separated from all idol worship, and come ye out from amongst all those people who resort thereto, whose course is evil, and whose way is not right. For if ye repent not, but go on in rebellion and hardness of heart, (mark what I say) seven other souls more wicked than that which bare ruin you before, will enter you; so that you will become two-fold more the children of the devil than you were before.

Oh! your state is sad, and your condition lamentable, who turned from the light, O Jesus, the way, the truth, and the life, into darkness, to be tempted and led away of the devil. Your state is miserable, who turned from worshipping the true and living God, in spirit and Truth, which worship he accepts of none else, to the worship set up by man's tradition and tradition; and forsake the truth, the light, under what pretence, color or covering soever. If upon pretence of staying at home; and say, Why may you not worship God as well there as in coming to our meetings; and that you will stay awhile at home, and not join yourselves to any people at all. Oh! Believe not, neither hearken ye unto the enemy of your soul's peace, in this kind of reasoning by his lying spirit, by which he would counsel you; or under what other pretence soever, for this is the craft and subtilty of the old serpent. He will proffer you the glory and preferment of the world, if you will worship him, or that likeness which he now set up, under what name, or in what manner soever; whether by staying at home, or with whatever other trap he may lay for you; for he cares not whither the body goes, or is, so that he in his subtilty can but get the rule of the heart, and the affections of the soul, to earthly things. If you lend an ear unto him, you will grow worse and worse, as the wicked do; and then though you may enjoy all the pleasures the world can afford, you shall always beg, and still want; he that hath a heart to hear, let him hear what the Spirit saith. This covering, or any other beside the Spirit of Truth, cannot hide you from the wrath of the Lord. For where is your example? He that feared the Lord, and worshipped him in spirit and Truth, met often together, they sometimes upon mountains and high places, and did salute the church at one another's houses. And they that forsake the assembly themselves with the people of God, to what color or covering soever, I must declare it for the clearing of my conscience, what they pretend, they neither worship nor love God, nor hath he pleasure in them, but they draw back; "for if any man draw me, my soul hath no pleasure in him," saith the Lord. All these coverings are but like the covering of fig-leaves; for "woe unto them that are covered with a covering, but not of my Spirit," saith the Lord; all other coverings shall be ripped off in the day of the Lord, and they that are under such coverings, shall be found naked and bare, and by his jealousy consumed.

Oh! how is the truth dishonored by those who turn from it. Oh! how do vain people boast themselves against it, and plead their wickedly. "Because of your offences come, but woe unto them by whom they come," were better that a mill-stone were hung about their necks, and they cast into the sea.

Therefore I say unto all you in whom

ny true breathings towards the Lord and
uth yet remaining, and do yet feel the
of the Lord striving with you; in whom
emy of your soul's peace may be twist-
d twining, to drive you therefrom, and
rsuade you to forsake the truth, (but
another pretence,) for that which will
in a moment, and will bring everlast-
rment; I say unto you in true and ten-
ve, take warning betimes, upon the con-
tion of what I have before said, con-
g the state of them who are turned from
uth; lest you also be given up to hard-
f heart.

nds, do you know the truth in any
re to abound in your hearts, yea, though
so little? and do you feel the spirit of
ord, yet to strive with you, which will
ways strive? and are you sensible for
it striveth? and do you know the truth,
at there is not another way, nor truth,
an bring people unto God? and do ye
that ye are in that, and if you turn
that, it must be to your own condemna-

I doth the truth let you see that all wor-
nd forms, and many ways and opinions
world, are dead, dry and empty; and
all the vain customs and changeable
ns in the world, are corrupting, and will

And are you not sensible that the
out of his everlasting love, did reveal
ake manifest these things unto you, that
ould come out of them and be separated
them, and wait upon him, and worship
n Spirit and in Truth, according to his
rdination. And if you turn back again
this his precious truth, which hath
ted you from all these things, or at least
them manifest to be evil, into the world
all these things are, you shall be pollut-
them.

ay, Friends, do you know, and hath
made you sensible of these things? Oh!
forever stand fast, faithful and obedient,
continue to the end and you shall be

Let none faint in their minds, nor sit
by the way, but in the measure of light,
hath life in it, breathe unto the Lord,
continue unto the end, that in the end
ay receive the crown of life, even the
ion of your souls. But they who are
illing to bear the cross, cannot obtain
own; and they that will live godly in
Jesus, must suffer persecution. They
re not willing to suffer with him, must
eign with him; (mark that) and "he
oves father or mother, wife or children,
or lands more than me," saith Christ,
t worthy of me." Dear Friends, as you
the salvation of your souls, which is of
weight, "choose rather to suffer afflic-
with the people of God, than to enjoy
asure of sin for a season;" and do not
en unto that spirit in you, which would
bu may go to the world's worship, and
ve honestly, and serve God well enough.
ear Friends, let none hearken to that,
at is the seed of the evil one, the devil,
was a liar from the beginning. "You
t serve God and mammon;" you cannot
re the truth, and serve God; though the
7 of your soul's peace may tell you that
ling from or not coming to meetings,
way and manner that the people of
meet to worship him in Spirit and Truth,
going into the world, or to their wor-
is not departing from the truth, and

that you may serve God in another way, and
live honestly in this world. Dear Friends, be
not deceived through the subtlety of the
enemy, for God will not be mocked: such as
every one of you sows, such shall he reap;
"they that sow to the flesh, shall of the flesh
reap corruption; but they that sow to the
spirit, shall of the spirit reap life eternal."

But rejoice ye, my suffering Friends, who
sow unto the spirit, of which you shall reap
life everlasting; rejoice, I say, and be exceed-
ing glad, even in the God of your salvation.
Let your rejoicing be in the cross of our Lord
Jesus Christ, by which ye are crucified unto
the world, and the word unto you; ye lambs
of my Father's fold, with whom I lie down
and am safe, even in the endless rest. Oh
rejoice, ye who are freely given up to follow
the Lamb whithersoever he goeth, in this the
day of trial; "wherein he will thoroughly
purge his floor, and gather the wheat into his
garner, and burn the chaff with unquench-
able fire." In which day the wolf is seeking
to worry you, and the ravenous beasts to make
a prey of you; and wherein the spoiler may
be suffered to take away that which you en-
joy as to the outward; yet again I say unto
you, rejoice; as one whom the Lord hath
made sensible of your state, as being a mem-
ber of the same body, for the stirring up of
the pure mind in you, that you may be more
sensible of his love in your trial, and that you
may answer the same by pure obedience: Praise and magnify the God of your salva-
tion, by walking in obedience to what he re-
quires of you, or suffers to come upon you,
for the trial of your faith, who are as those
having nothing yet enjoying all things to the
praise of the Lord. Yea, truly, my Friends,
this can I say to your comfort, that in what-
ever ye suffer freely and willingly, for hold-
ing the testimony of Jesus in righteousness,
you shall receive an hundred fold in this
world though it cannot be held with an out-
ward eye, and in that which is to come, ever-
lasting life.

Blessed are your eyes that see, and your
ears that hear, and your hearts that under-
stand the things of God aright, for you shall
hear and receive the things that belong to
your peace. Yea, as you diligently hearken
to that still small voice in you, which is the
voice of the true Shepherd, who calleth the
sheep of his pasture into his fold, who know
his voice, and the voice of a stranger they
will not follow. As you keep close unto this,
which leadeth into the low valleys, where fat
pasture is, you shall receive strength, where-
by you will be enabled to stand in and go
through the greatest trials, and leap over the
highest mountain that shall arise in your
way. So shall you finish your testimony for
the Lord, and his pure way of truth and
righteousness, in the faith of Jesus Christ, in
which you did begin; which is to make a
blessed and happy end and finishing; for such
as continue and persevere unto the end, in all
faithfulness, shall be saved. Unto which the
Lord preserve you all, bold and valiant, and
faithful for the truth, while yet upon the earth,

Is the breathing and travail of my soul, in
tender love to the Seed of God in all.

JOHN BANKS.

Bashan Shepherds Leading their Flocks.—
"As we sat and looked," writes the gifted
author of *The Giant Cities of Bashan*, "the
silent hillsides around us were in a moment

filled with life and sound. The shepherds
led their flocks forth from the gates of the
city. They were in full view; and we watch-
ed them and listened to them with no little
interest. Thousands of sheep and goats were
there, grouped in dense, confused masses.
The shepherds stood together until all came
out. Then they separated; each shepherd
taking a different path, and uttering, as he
advanced, a shrill, peculiar call. The sheep
heard them. At first the masses swayed and
moved, as if shaken by some internal convul-
sion; then points struck out in the direction
taken by the shepherds; these became longer
and longer, until the confused masses were
resolved into long living streams, flowing after
their leaders. The sight was, perhaps, one of
the most vivid illustrations which human eyes
could witness of that beautiful discourse of
our Lord, recorded by John; 'And the sheep
hear the shepherd's voice; and he calleth his
own sheep by name, and leadeth them out;
and, when he putteth forth his own sheep he
goeth before them; and the sheep follow, for
they know his voice. And a stranger will
they not follow; for they know not the voice
of strangers.' (John 10: 3-5.)

A Carnal Mind gaining upon us.—Being
tried with favor and prosperity, this world
hath appeared inviting; our minds have been
turned to the improvement of our country, to
merchandize and the sciences, amongst which
are many things useful, being followed in
pure wisdom; but in our present condition,
that a carnal mind is gaining upon us, I be-
lieve will not be denied.—*John Woolman.*

THE FRIEND.

SEVENTH MONTH 12, 1873.

It is a common proverb that "familiarity
breeds contempt," and in cases where the
character is not stamped by christian princi-
ples, it is probably generally true; and there
is exemplified in every day's life, and among
almost all classes the truth, that familiarity pro-
duces indifference, if not contempt, by the lit-
tle thought given to and the less gratitude re-
turned for the hourly blessings bestowed upon
us.

How many pass along from the beginning
of one year to that of another, in the enjoy-
ment of light, warmth, food, raiment, health
and strength, hardly ever reflecting that they
are blessings bestowed by a bountiful Creator
and Preserver; and continually partaking of
them, receive and enjoy them as things of
course, with which they are to expect to be
supplied abundantly; and the withholding of
which for a short time, they consider affords
cause for complaint and perhaps for murmur-
ing. We eat and drink, sleep and wake, make
use of our bodies and minds in the prosecution
of whatever we desire to accomplish, and ex-
pect that because we do so to-day we will do
the same to-morrow; not sufficiently consider-
ing that it is the hand and mercy of an Almighty
Superintending Being that provides the means
whereby all this is performed. How prone
is the natural heart of man, when our wants
are supplied and there appears nothing to re-
mind us that all our outward comforts are
held solely by permission, to accept them with
indifference, forgetful that the least proper
return we can make for benefits bestowed is

thankfulness and a humbling sense of our dependence.

When, under the enlightening, convicting power of Divine Grace, we have come to see ourselves as undone sinners, and are really brought to a sense of our vileness and unworthiness; when after passing through that repentance which is not to be repented of, we have been given to partake of the forgiveness purchased by Christ's suffering and death, and the heart glows with the gratitude and love that accompany a sense of reconciliation with the Father of mercies, with what different feelings do we receive and hold every outward gift which He confers upon us. Then indeed do we know, as the apostle declares, that "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer;" and then do we feel that "whether we eat or drink, or whatsoever we do, all ought to be done to the glory of God."

In what a different light is the creation beheld, and with what a glow of grateful emotion does the eye roam over the fair and beautiful in nature. To the regenerated soul, brought in accord with its Creator and Redeemer, "Truth shall spring out of the earth, and righteousness look down from heaven." Familiarity with the common mercies of everyday life does not produce indifference or contempt, nor does participation in the afflictions incident to this state of existence, nor in those which belong peculiarly to the true disciple of Christ, prevent the enjoyment of all those works which show forth the power, wisdom and goodness of the Creator. The earth with its varied scenes of the beautiful and the sublime, the blue concave overarching it, flecked with fleecy clouds reflecting the rays of the sun in dazzling whiteness; or glowing with the unnumbered phalanx of the starry host, all speak to him in accents, unheard by those who are still of the earth, earthy, and his heart, attuned in unison therewith, humbly and sincerely returns the tribute of praise to Him who "by his strength setteth fast the mountains," who "stilleth the noise of the seas, the noise of their waves," who "maketh the outgoings of the morning and evening to rejoice;" with the heartfelt ascription, "Thou crownest the year with thy goodness; and thy paths drop fatness; they drop upon the pastures of the wilderness, and the little hills rejoice on every side. The pastures are clothed with flocks, the valleys also are covered with corn; they shout with joy, they also sing."

SUMMARY OF EVENTS.

FOREIGN.—The Atlantic cable has been successfully laid to Heart's Content, N. F., the work having been completed early on the morning of the 5th inst.

The British government is in receipt of a despatch from Sir Samuel Baker, dated Khartoum, 5th mo. 29th, where he safely arrived with the other Europeans of his command. He reports that the country, as far south as the equator, has been annexed to Egypt. The slave trade has been suppressed, and all rebellious movements and secret intrigues checked. The country is orderly and its government perfectly organized. A road has been opened to Zanzibar free from interruption. Important geographical discoveries are reported to have been made by the expedition. It is stated that Lakes Tanganyika and Albert Nyanza, prove to be portions of one great lake 700 miles in length; an assertion so unlooked for by geographers as naturally to arouse grave doubts as to its accuracy.

It is announced that the receipts from all sources of revenue in the United Kingdom for the fiscal year ending 6th mo. 30th, were £75,896,000, a decrease of £370,000 from the preceding year.

The Birmingham and Wolverhampton journals express alarm at the decrease of orders for hardware from America, and at the remarkable development of the trade in the United States, whose manufactures are supplanting those of England in the colonies and South America.

A despatch from Lisbon says the custom-house authorities have fined the captain of the steamship Murillo, which ran into and sunk the emigrant ship Northfleet in the English Channel, two hundred thousand reis for failing to come to Lisbon when he had a cargo for that place.

The following information is contained in a despatch from the Hague: In the States General on the 2d inst., the Colonial Minister announced that all supplies requisite for the equipment of the second expedition against Acheen had been furnished. He added that no negotiations with the Sultan of Acheen were pending, as had been reported in the public prints, but it was not improbable that they might be opened through the intermediate offices of a friendly Rajah. The government of Holland was willing to conclude an honorable peace, but the reported conditions of settlement were wholly inadmissible.

The Shah of Persia took his departure from London on the 5th inst. for France. He proceeded to Portsmouth, where he embarked on a British steam sloop, and sailed immediately for Cherbourg. An immense crowd gathered at the railway station in this city, and loudly cheered the Shah as the special train which carried him to Portsmouth moved off. He reached Paris on the morning of the 6th, and was received by President McMahon and others. The streets were crowded with spectators, and the Shah had a warm popular reception.

A despatch from Vienna states that the number of foreign visitors to the Exhibition is increasing daily. The great majority are from England. The juries are now hard at work, and it is generally thought that a considerable number of prizes will be awarded American exhibitors. A severe rain storm passed over the city on the 4th inst. The water penetrated through the roof of the Exhibition building, considerably damaging the goods exhibited in the United States department, and ruining the silks displayed in the French section.

It is officially announced in St. Petersburg that the Khan of Khiva and all his ministers, who fled from the capital upon the approach of the Russian troops have returned and submitted to General Kaufman, beseeching his clemency and imploring his merciful consideration. The general, pending his disposition of their cases, has placed them under guard.

Severe earthquake shocks have been experienced in northern Italy. On the 29th ultimo, serious loss of life resulted in the country near Venice; at Belluno four persons were killed and many injured. At Pieve d'Alpago several were injured. At Torres two were killed, at Carago four, at Paos eleven, at Vissove two, and at Cuvessage one. Several places of worship are in ruins, many were badly shattered, and hundreds of houses have been levelled with the ground. Further serious shocks are reported to have occurred on the 3d inst.

The physical condition of the Pope is said to be so much improved that he is now able to walk in the Vatican grounds without assistance, his advanced age, however, renders it unlikely that he will be restored to full health.

A despatch from Bombay brings intelligence of a rising among the Hindoo peasants in the district of Poonah. They refuse to pay their rents and have plundered and burned several houses. Two bands have been dispersed by the police.

The steamer City of Washington, struck on Gull Rock bar, seventy miles west of Sambro, Nova Scotia, at 2 o'clock p. m., on the 5th inst., during the prevalence of a heavy fog. All the passengers and crew were landed safely. The ship has about fifteen feet of water in her hold, and is likely to prove a total wreck.

UNITED STATES.—*Miscellaneous.*—The interments in Philadelphia last week numbered 355. There were 38 deaths from consumption, 83 from cholera infantum, 15 from debility, and nine from marasmus. The number of deaths reported in the corresponding week of last year was 746.

The deaths in New York last week reached 630, an increase over the previous week of 156.

The receipts from internal revenue on the 30th ultimo were \$595,166 77, making the total amount for the fiscal year \$115,067,727 61, exceeding the estimated receipts for the year by more than five millions of dollars.

The statement of the national debt published on the 1st inst., shows a net reduction during the month of \$2,145,159 89.

According to the census returns the number of establishments in the United States in 1870, was 1,000,000, and the number of hands employed 20,504; capital invested, \$7,469,575; wages, \$3,449,331; materials, 642,276; products, \$11,096,522. The Massachusetts fisheries employed 8993 hands, a capital of \$4,200, and materials valued at \$1,001,891; products, \$3325; wages, \$2,291,370.

An official statement prepared at the Post-office department, shows the total number of post-offices in the United States to be 33,244; increase during the year 1381. Number of miles of railroad service 69,600; increase during the year, 5603.

Since the abolition of the franking privilege, first of the present month, there has been a marked increase in the amount of mail matter passing through the post-offices in the large cities. The report caused the falling off of 18,000 free newspaper exchanges during the week.

The city of Buffalo, N. Y., was visited early morning of the 6th inst., by a severe shock of earthquake, followed by two other shocks not quite so causing considerable apprehension to the inhabitants. The first occurred at 5 A. M., the others at 7 A. M., respectively.

A new comet, discovered in Vienna, has been observed at the Dudley Observatory, Albany, N. Y. Its appearance at present is that of a faint nebulous disk. Its position at 2 o'clock A. M., on the 6th inst., was 7 minutes right ascension, and 4 degrees 3 minutes south declination.

Very extensive and disastrous storms of winter rain, are reported as having occurred in Ohio, Indiana, Wisconsin, Missouri and Illinois, on the 3rd, 4th, 5th of the month, not only destroying an immense amount of growing crops and other valuable property, but resulting in the serious loss of life. On Green Bay, Wisconsin, three boats were capsized and twenty persons drowned.

Several deaths are also reported in the New England States, as having been caused by lightning on the 1st inst., during heavy thunder showers which passed that portion of the country.

Seven deaths from cholera are reported as having occurred in Cincinnati on the 7th inst. The epidemic appears to be steadily decreasing at Nashville and Memphis.

FRIENDS' BOARDING SCHOOL FOR INDIAN CHILDREN, TUNESASSA, NEW YORK.

A Friend and his wife are wanted to take charge of this Institution, and to manage the farm connected with it. A teacher of the school will also be wanted for the commencement of the Fall term.

Application may be made to

Ebenezer Worth, Marshallton, Chester Co. Joseph Scattergood, 413 Spruce St., Philadelphia. Aaron Sharpless, Street Road P. O., Chester Co., Pa.

Thomas Wistar, Fox Chase P. O., Philadelphia.

HAVERFORD COLLEGE.

The Winter Term will commence 9th mo. 3rd. Applications for admission may be made to

SAMUEL J. GUMMERE, President. Haverford College P. O., Montgomery Co., Pa.

FRIENDS' ASYLUM FOR THE INSANE, Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOSHUA H. VINTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

MARRIED, on Fifth-day, the 8th of Fifth month at Friends' Meeting-house, Middletown, Delaware, Pa., JOSEPH, son of James and Elizabeth Penn, and DEBORAH S., daughter of Thomas and the late Elizabeth S. Yarnall, all of Middletown.

On the 27th of Sixth mo. 1873, at Friends' Meeting-house, Flushing, Belmont Co., Ohio, J. HOBSON, M. D., of Washington Co., Ohio, to M. H. BRANSON, daughter of David Branson, of Flushing.

DIED, Fifth month 8th, 1873, PRISCILLA NICHOLS, a beloved member of Haddonfield Monthly Meeting, in the 85th year of her age. Her usefulness in the attendance of all her religious meetings through much bodily infirmity, until within weeks of the close of her life, and her lively Christian zeal, afford an instructive example to survivors. They have the consoling trust that she has received end of her faith, even the salvation of the soul.